

Bella Coola Indians - Carbon Original Part One IV

B79-0054/001 (12)

mind at the time. He took with him his masks and insisted on dancing in the Bella Bella hall. In the presence of their guests the Bella Bellas became sarcastic and asked whether he had the necessary presents to make good his dance, knowing that he did not have the money owing to the poor fishing season. Sarcasm led to sarcasm and Billy was asked to leave the hall. Only the presence of the white men prevented a serious quarrel on this occasion. Relations between the two tribes are still somewhat strained over this affair because the hosts knew that Billy was a generous man who had ~~lived~~ ^{lived} on numerous occasions, which ~~he~~ ^{he} should not have been forgotten when they found him not clear headed.

The gifts made at ~~ms~~ ^{ms} are to those who have previously made presents to the donors rather than to chiefs.

76 Usually the news travels that a stalt m is planning to give a m, and sometimes reaches a neighbouring tribe years before the ceremony is ready. Then, if he wishes to do so as a mark of esteem, a neighbouring stalt m may give to the intending donor a whistle with the supernatural tale of its origin. The giver of the m carefully preserves any of these that he may have received until he is past the age of giving ~~ms~~ ^{ms} when he returns them to their owners. Joshua's uncle, Kloka mut, had a number of these which he carefully hid in a large box. Another stalt m, Tom Henry, thought that he would soon be able to give a m, and had had a young man make in secret a large whistle. One night at a mourning dance all Klokamut's whistles were being used when a new, loud-voiced one was heard. He asked all present, including Tom Henry, whether the whistle belonged to them, but each denied it. Finally the whistles were gathered up by the young men and replaced in the box. Klokamut inspected the m and recognised that a new, large whistle was among his much valued possessions. Again he asked who was the owner, and again no one admitted the attempt to place a new whistle among the old and valuable ones. Klokamut was angry and, in spite of Joshua's remonstrances-----he thought it would have been more fitting to return the whistle to its owner when found----- he threw the whistle on the floor and kicked it into the fire, an act regarded as almost sacrilege.

Tom Henry considered that he had been insulted and brooded over how to repay the wrong. He had put into position a large beam in a house which Klokamut had built for a

and was to have been paid on the following day. He decided to show his anger by taking down the beam, as he was legally entitled to do before payment. Joshua learnt of the plan and warned his uncle. The news spread through the village and public sympathy was on the side of Klokamut, the people saying that if Tom Henry carried out his threat they would erect a larger beam. In consequence the threat was not carried out, the beam was left in position and the man was paid. Shortly afterwards the nonodjonost m met and decided that in punishment for having destroyed a whistle Klokamut and all his family was to be slain. Within a week one of the family died, and within two or three years five died suddenly without a mark on their bodies to show the cause of death, Klokamut himself dropped dead in his boat while fishing on the Fraser River. Klokamut had no son so Joshua was the guardian of the key of his box. The nonodjonost m met and decided that they would keep the whistles for themselves, so they sent word to Joshua for the key. Such a request should have been conveyed personally so Joshua disregarded it. The second time he was ordered to do so Joshua became annoyed and threw the key at the messenger, though he knew that theft was intended. The box was opened and the whistles were divided among the stalt m s. Inthus robbing a dead man they did wrong, in spite of the general popularity of the deceased ; they claimed that the whistles were kept as a personal remembrance of a dead friend. Many years later a Kitlope man asked Joshua for the return of a whistle given to his uncle which placed Joshua in a most awkward position.

With the death of Klokamut Joshua was the only survivor of his family and he was much frightened so lived apart in the woods. Meanwhile Tom Henry heard of Christianity and asked for a missionary as he was in danger from some crime which he had committed. When one was installed Tom Henry crossed the river and lived in the white man's fashion under the protection of the missionary. Joshua decided to join him. With this aim in view he bought a large quantity of provisions at the Claytons and made a feast for the Bella Coolas and told them of his resolve. They asked him not to abandon the Indian method of life and said that if he returned to live among them they would remove the curse which had been the cause of death of the rest of his family. However he decided to follow his resolution, crossed the river and worked for Tom Henry. On the latter's advice he married a Christian woman in the white man's way. For six months they lived on the north bank of

the Bella Coola, entirely cut off from the other Indians. By this time his wife was pregnant, and Joshua thought that it would go hard with the child unless he and his wife were married according to Indian law. They were agreeable so the marriage took place.

Joshua provided a feast, and a man stood on a box and used the words which can only be used by those who have Snut-1-x blood in their veins-----"Hello, S nhalotl , make easy the path of these children through life." Joshua made presents to all his wife's relatives and then went to live in the old village. In 1914 when Samuel Moody married Eliza Mack the same words were used.

82 When Joshua a young man the tide came further up the river than at the present, and did not recede so far.

84 Sometimes when a man is passing ~~XX~~ in a canoe on the ocean near the base of a mountain he hears ~~XXX~~ a sound like the weeping of a new-born baby, and a stone, taxt, comes from the mountain at sea-level, as if it had been born. A taxt differs from an ordinary stone, but Joshua could not say how. If the man who saw the stone took it and placed it in a new box and covered it, whenever he reopened the box the stone would not be alone but would have with it skins or other valuable possessions which it had attracted to itself through its siut. In the old days with few exceptions a taxt was only found by a person who had practised a sta. Joshua has always hoped to find one but has never succeeded owing to the laxity of his life. The last one observed was by the father of Alec. Davis, in Dean Channel but he was frightened and fled so derived no benefit from it.

86 Occasionally a mountain rises to meet a hunter, and then turns completely over. This is due to siut. Wise men always carry ropes with them and when they feel the first tipping of the mountain they leap for a convenient tree which they grasp with their legs, feet uppermost and head down, and tie themselves into this position. Should the rope break during the reversal of the mountain lives are always lost. After a time the mountain reverses and becomes normal. A method of hastening the return to normal is to bite the left cheek with the molars and spit out the resultant blood.

On one occasion a stalt m , George King, was with a party at Kwatna. They were

[Faint, illegible text visible through the paper]

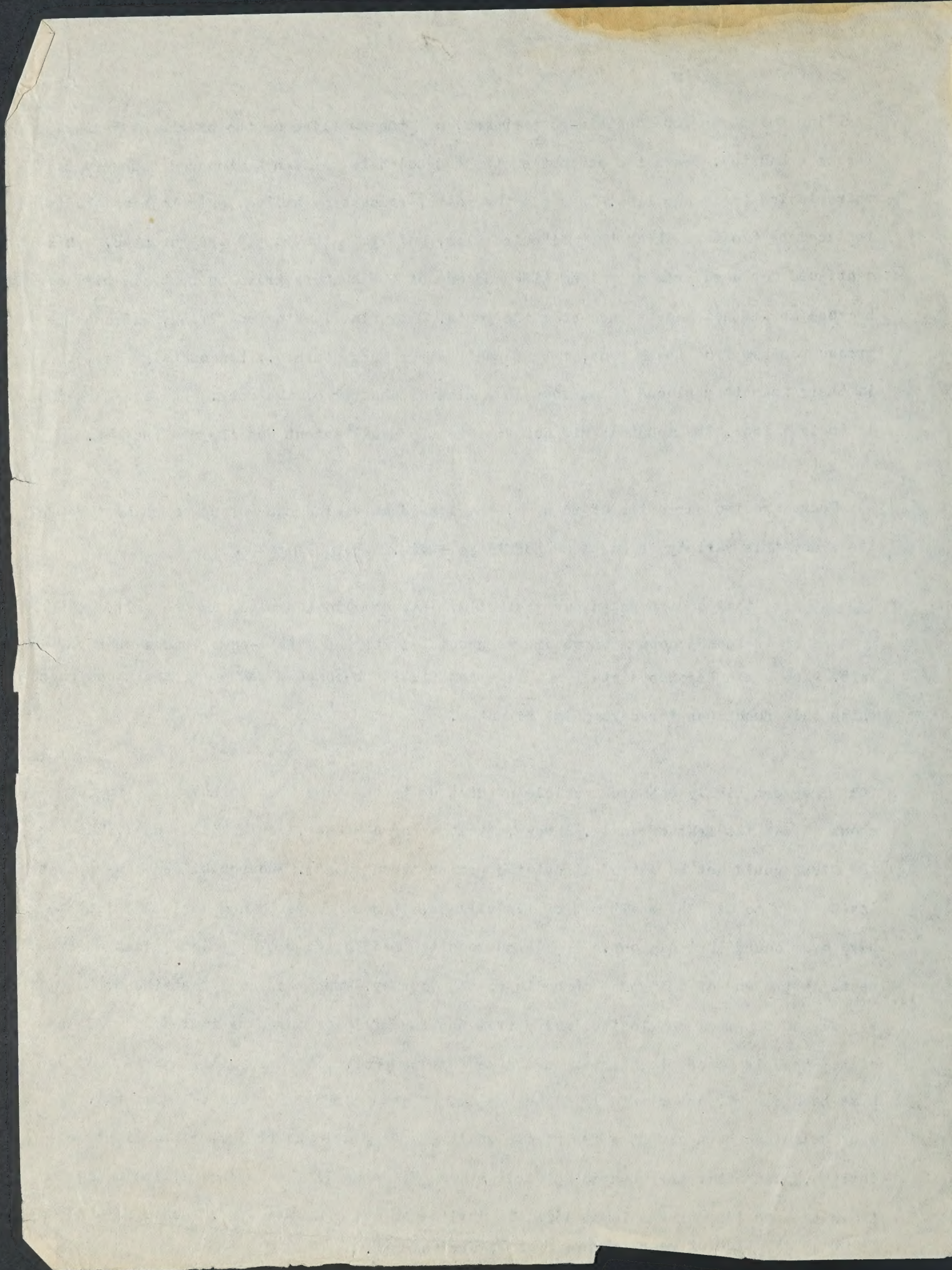


gambling for stakes of mountain-goat grease, and the supplies of two of the players became exhausted. These two set out on the mountain~~XXXX~~ between Kwatna and Boundary Bay to replenish their supplies. They saw two goats, which they killed, only to have the two replaced by two more which they likewise slew, and again the supply was repeated. This continued for a surprisingly long time and one of the hunters tried to restrain his comrade because he did not know whence came the goats. They finally stopped firing, and cut the grease pouches from their game, then began their return journey. The mountain rose, and in their fear they placed themselves in a kind of shelter of the rock. The dogs barked in their terror. The mountain did not rise to the usual extent and the men escaped.

91 There are two varieties of sn n , the less deadly kind has a band of white through its eyes, this variety is known as ~~XXXXXX~~ po-qwain. *po-qwain*

102 At a meeting of the ⁽²⁾psk n every stalt m has an allotted place in the hall, at a meeting of the nondjonost m there are no special seats and a late-comer takes whatever is left. When a man becomes a stalt m he automatically becomes a member of the nondjonost which only functions for ceremonial disputes.

102 The most highly esteemed article of diet up to the time when Joshua was a boy of about 15 was the meat of seals. Anyone, stalt m or commoner, could kill a seal, but but the flesh could not be eaten without the proper arrangements. Whoever killed a seal sent invitations to all the stalt m s of his village, it would have been a serious slight to have overlooked a single one. The alk summons the ~~XXXXXX~~ stalt m s, pointing out their seats at the end of the house opposite to the doorway. Then the donor distributes to each a piece of the seal cut longitudinally from the fore flipper so as to include one of the claws; this is placed in his box and cooked on the spot. The whole seal, and as many as have been caught, are carefully dismembered, not even a drop of blood being wasted. If many seals had been caught a few of the stalt m s from neighbouring villages might be invited, and after they had eaten their share of the spoil the commoners, including at times the provider of the feast might be invited to eat what was left. Such a feast took place at any time ~~as~~ whenever seals were caught.



116 Some of the coastal tribes, but not the Bella Coola believe that S nbalotl sent one of his four carpenters to make perfect some of the ocean animals, which had human heads on fish bodies, and other eccentricities.

119 S sta means "touched by dirty hands."

Siat can come from either good or evil, and can be used for either. Thus a s k has what is virtually an evil a kw l . They practise in secret, not even the stalt m s knowing of their activities, if they did the whole family of the evil practitioner would be killed off. A s k teaches his son or other member of his family his methods of work and in this way the information is transmitted.

It is generally known that spittle, nail parings, and hair clippings are used by s ks.

121 ~~XXXXXX~~ a kw l is quite different from a kw l . A man who obtains power leading towards the latter ~~XX~~ frequently practises s tsta, and gradually increases his strength until he obtains cures for specific diseases and is recognised as a fully qualified a kw l . This power is not inheritable, but as a man was able to instruct a son how he, the father, obtained the power, the latter had a better chance of achieving this distinction than a child of a man who had not had it. The power animating an a kw l was feared, and some men took steps to prevent their obtaining it. One method of prevention is to copulate with the ~~women~~ ~~XXXX~~ above the man, her flesh, impure owing to its liability to menses, acts as a bar, as a blanket to the sun. Her flesh acts as a barrier to siut. A man who wishes to obtain a kw l always sleeps on the right of his wife.

Cases have been known in which a woman, even while still capable of child-bearing, has become an a kw l , but only when she had lost the other members of her family. This is considered peculiar by the Bella Coolas, only explicable on the ground that siut can do anything, even overlook the impurity of women.

123 ~~XXXXXX~~ a baby One method of pacifying ~~XXXXXX~~ is to hang ~~XXXXXX~~ it in a cloak of some kind suspended from a branch fastened so that it ~~XXXXXX~~ projects horizontally from the wall. It is easy to juggle a child when suspended in such an affair. Kalieta used this type of cradle on which he hung small jingling pieces of copper. One day he saw on the

supporting rope a ~~ak mas~~ which had been attracting ed by the jingling. This is said in the form of a diminutive human form, identical with that seen by Joshua in the hot springs, it needs no food, existing merely on air. Another ~~ak mas~~ was obtained by Mrs. Woody's first ancestor, ~~Taiakw l~~ . ~~KXIXIXIX~~ Kallak s knew what the creature was from his previous existence in Nuumata, and likewise knew what to do with it. He seized it and wrapped it in his soiled clothing concealed it in his box. By so doing he became an ~~x kw l djat~~. Wealth flowed in upon him, every year he was able to give a ~~m~~, and his rivals became jealous. For safety Kallak s concealed his ~~ak mas~~ in an old ~~s katz~~ lying on the floor near the door. Finally his rivals became intensely jealous and killed him. But his family knew the secret of achieving wealth so they prospered as before. This led the jealous rivals to murder all the family, only sparing a small male child.

This orphan eked out a precarious livelihood, he was refused admission to what had been his father's house and was forced to live in the space between the floors of the houses and the ground while his food was from the refuse heaps. He grew to young manhood frequently brooding on the fate of his relatives, and hoping for revenge. One day he crossed the river and ascended a mountain where he found a large cave on the floor of which he slept, wrapped in a bear-skin. Siut came to him and said, "I have watched your woes, and will help you if you are brave. You must accompany me to my land, the road is dangerous and if you should lose it it would be very ~~un~~ lucky for you, so keep close to me." They took a difficult road down through the earth to siut's land below. Siut said "I shall keep you here for a night and teach you." He gave him a stick in which was power with the necessary instructions about its use. "You must take this stick and go at night to your father's house. Throw the stick at one of those who killed your father, it will rebound to you, leaving him dead without a mark on his body. Do this every night, killing only one man each night, until you have killed all the murderers but be careful not to kill anyone else."

The boy spent one night in siut's land, then returned to the village carrying with him the stick. ~~KXIXIX~~ One night in the land of siut is equivalent to one year upon earth, so when the boy returned the people suspected that he had been trying to obtain power from siut, and jeered at him. He said nothing. That night he killed one of his father's

murderers. That he did every night until all who had taken part in the killing of his father had been disposed off. The lad regained his father's house and became wealthy. He took for himself as a *kusiut* name the name of the *siut* giving his power, *sa pitam nan*, meaning dead, which name was handed down for generations among Joshua's ancestors, and only changed by Joshua's father because he disliked the meaning. This individual caprice would never have taken place if the influence of the white men had not been felt at the time.

127 When the first men had been created according to the orders of *S nhalotl* he asked each what cloak he would like to take with him on his projected trip to this earth. A number of bird and animal disguises were hanging on the walls of the place where they were, and each man was invited to take his choice of which he wanted. *Kaliak* chose the raven, and circled down from above in long spirals, carrying with him two little raven brothers as a bird carries its young. He set down the two small brothers on the top of a flat mountain where he told them to remain, saying, "I am going to the east and shall return." He brought back with him some abalone shells, *p ihen*, which he set down near the distinctive ravens, saying, "Stay here, I am going to the west and shall return." This time he brought back with him some copper, *alia*, which flashed in the sun. He chose an island as the site for his habitation, where he became a man, and sent back his cloak aloft. He begot children, and used the copper on the cradle rope of one of them, knowing that *siut* would come to investigate the peculiar jingling. Also he knew what to do if a *siut* should appear, the man who can capture *siut* is fortunate. Any stroke of sudden fortune, such as the finding of a paying vein of mineral is due to *siut*.

126 Among the *Bella Coola* each family has its own ancestral crest, and its own story and disregards the members of other families who have the same ancestral animal or bird. The *Kitkatlas* are stupid enough to regard as kin any man who has the same story as themselves, even should he belong to another tribe, speaking a foreign language. Thus in the early days when Indians from all parts of the coast visited Victoria, the *Kitkatlas* used to make enquiries among the members of other tribes camped in their vicinity as to the animal story of each individual. They would treat a *Bella Coola* raven man as a brother

a condition which the Bella Coola man was quite willing to accept though he would not think of reciprocating.

126 A boy has the right of inheriting his crests from both parents, but unless the right is claimed at a m with the necessary distribution of presents the right lies dormant. The nonodjooat m is first informed of the parent's intention, and the carpenters make masks for the exclusive use of the child.

128 With few exceptions x kw l djut comes to a man when he is in trouble of some kind, and from the one experience he obtains riches. A x kw l must obtain numerous visions before he can heal.

131 In every village there is a professional master of ceremonies whose duty it is to know all the stories of his fellow-villagers and guide the ritual performances. If, for example, a man with a raven story has to sing he would leave his story to the eldest of his children, the others would have a reversionary interest in it. Thus the first raven man, Kaliak s, had that name before his descent to this earth and the name has been transmitted with the story of the raven.

133 The first raven man was sent down from above by S nhalotl but made his voyages to the east for abalone, and to the west for copper on his own initiative. He fashioned the copper into the jingling bangle in the knee that siut would be curious and attracted by the noise, as it was. Then still in Tsumata he had either seen or heard of two diminutive human shaped siut, so recognised it when it appeared, and also knew how to deal with it. He clutched it with his own blanket which had been used, if the blanket had not been used siut would have escaped but the dirt of the blanket prevented this.

135 If a person remained in the hot-springs at Xiasquit, (a t et in Bella Coola, but usually known by the Bella Bella name Suoot) all night there came to him a strange siut animal, ba hinc-----a name which is apparently not limited to this particular siut but is applied to any supernatural animal. This ba hinc is a hairless animal, about as large as a small moose, with short legs, in fact its belly almost scraped the ground, no tail, and a

large head with glass like eyes. The whole appearance is suggestive of an enormous walking snake. This animal approached the patient, who is lying on a flat stone (one of which is provided for men and one for women) in the spring, and takes a bite from wherever the sickness is situated. No wound can afterwards be seen but the sickness is carried away with the biting. If the patient should lack courage and endeavour to escape he will soon die. My informant was not allowed to stay by the spring over night because those who were with him feared that if he obtained power he would use it to revenge himself on those who had slain his father and the other members of his family, as indeed he would have done.

Others of these animals of the same or similar variety have been seen about 40 miles up the Bella Coola valley. The father of a girl now living here, aged about 30 years, has ~~two~~ seen two near the entrance to Double Mountain. The last Bella Coola to see these animals left this morning armed with a light shot-gun. He followed the trail to the interior and was crossing the bare mountain, Kootenai, about 40 miles from the sea, when he decided to turn aside to shoot some of the duck which ^{breed in vast quantities} ~~XXXXX~~ on the small lakes ~~XXXXX~~ ~~XXXXXX~~ near the top of the mountain. As he stalked through the grass he heard a rustling, and crawled so that he could get a better view of the place where it came from. He saw two badgers which were catching ducks by catching them with their long tongues which they kept shooting out for their mouths. After watching them for some time the man returned to the camp without disturbing them. This man has recently died. In former times they were more common, but one was seen not many years ago by a Carrier Indian.

137 S xhalotl contains a great deal of siut. He was responsible for the moon, tides, etc.

139 The motive power of the human body is the h xmanoes, which is a tiny piece of siut. If the h xmanoes can get in tune with the main body of siut, a man becomes an a kw l.

141 The name gomcua now applied to all white men was first given to McKensie when they regarded as supernatural.

145 Frequently a kw l have sticks, stat mal noxz, obtained from the siut from which they obtained their power. One end of the stick brings life, the other death. These sticks bring wealth to their owners, through patients paying them to use the beneficial end.

150 If a man obtains some siut it always brings him wealth if he knows how to deal with it. It must be put away in his own box or somewhere else so that it is in contact with the man's personal possessions which absorb the power. If, for example, a man's power is centralised in his stick, this is visible when not in use, but when he throws his power into it becomes invisible to all, because of the excessive power then present in it. Any ocular demonstration of power visible to all present is known as ankl matnanam, my informant quoted two biblical instances, the turning of Moses' rod into a snake, and the coming of fire on Mt. Carmel to lick up Elijah's burnt offering. An a kw l has siut ~~XXI~~ and is generally recognised as having it, but he frequently gives a demonstration of his power, an ankl matnanam, to convince all that he is not a mere conjurer. Sickness is caused by the entru into a man's body of invisible evil siut. An a kw l is called who uses a rattle and often carries a stick. Into this latter he throws his power, and touches its end against that part of the patient's body where the sickness is seated. The power of the stick draws out the evil siut which becomes visible on the end of the stick as, for example, a toad. This is an ankl matnanam.

152 If a man gave a dance without asking permission of the nonodjonost n he might have been killed for his failure to pay them their proper respect. In the case of a Bella Coola having been killed by a foreign enemy the nonodjonost n would decide whether war should or should not be declared.

161 The ritual of those dances which were relative to names were decreed by B nhalotl and it was necessary to ask the permission of the nonodjonost n to give them. On the other hand such dances as the benedding dance, the slitting of the stomach, and of putting a man on the fire were made on this earth and were made by the pek n. This latter is almost identical with the nonodjonost m.

163 The giver of many ms, Potl s, had eleven wives. They all lived in the one house and he used to sleep with them Xon successive night to obviate jealousy.

155 The contents of small children often wish to marry them to the giver of man. **in the presence of witnesses**
such as Potl s. The ritual bridegroom gives presents, and later on the families of his
ritual bride must help him. If a man wishes to perform this act but has no child he can
go through it with his finger serving as the bride. At the cry-sing for a dead infant it
is said how bad the child lived it would have placed under the protection, i.e. ritually
carried to some great man. The child is told to follow back the path of its ancestors.

(C) A powerful stult n like Po'l s exercised considerable authority. For instance if he ordered a child to take food to his wife, and the child was slow in obeying the command not father was a Po'l s blow him on the spot. Probably this was done if the child's father was a HAZARD stult n e.

165 Potl's did not die like an ordinary man. There was a huge crash and the earth shook. At once Potl's became sick, his stomach becoming greatly enlarged. He said that it was the power of the firmament which has struck him, but the common belief was that he had erred in some ritual act.

172 A stalt m can go where he likes in the dance-hall, a con-ner cannot. A very capable Bella Uoola a kw l one forbad even stalt m s to do as they liked. When this man died his power was no longer respected and his delaiet was less large than it should have been.

175 The preliminaries of a *qum* are as follows. The stait *m* who is to give it informs his fellow members of the monodjoneat *m*, and tells whom he plans to invite, for example the Balla Ballae, and also chooses his messenger, who shall go as a messenger in the dance. When the stait *m* has assembled a whistle is heard, theoretically from above, in practice made by a hidden helper concealed on the roof. The accomplice strikes the roof with his foot, signifying that the power, whatever it may be, has arrived. The question, purely a formal one is asked as to whose whistle it is, and the master of ceremonies decides that it is the whistle of the intending giver of the *m*. The latter brings out his own whistle which he has concealed about him. Then the uninitiated are summoned. The donor and his friends now go into the *qlusta*, and it is explained that so-and-so's whistle

has been heard from afar. The uninitiated are deceived by the manoeuvre, at least they are unable to understand the method employed, especially as they believe the stalt m s to be very capable, and any man who professes his disbelief is persuaded by the stalt m s to keep quiet. A refrain is heard from the qlusta which the nusi m s pretend to learn though they have really learnt it previously, and then they give the song. Then the donor's whistle sounds, and it is answered by the messenger from the beach, though the tone of the whistle which he uses may differ from the donor's. Then he starts off on his mission, and on approaching the beach at Bella Bella again whistles, after which he delivers his invitation.

175 A child which cries in the womb will have a great intellect.

181 In early days the Carriers were nomadic and ranged even as far as Rivers Inlet.

181 Two Bella Coola brothers, uncles of Joshua's father had a relative, a Carrier, who was accused of being a s k. Another Carrier was drowned and his death was attributed to the evil work of the suspected s k who was shot at, and wounded in the thigh. When news of this reached Bella Coola the two brothers went up to the Carrier country. The injured man protested that he was not seriously hurt, however they placed him on a litter and carried him to a canoe. The Bella Coolas twitted them for failure to take revenge for the wounding of their relative, since there had been no proof that he was a s k. Both brothers were ready for any eventuality, and one of them fired. An exchange of shots with the Carriers took place in which one Bella Coola and one Carrier was killed, and one of the brothers was wounded. Years later Joshua's father met a descendant of the Carrier who had wounded the suspected s k and this man wanted to end the unpleasantness which had prevailed ever since on the ground that he realized that his ancestor had been in the wrong. The Carrier asked Joshua's father to hold out his arms, into which he placed one of his own children and made the motion of placing in his arms a child. Formerly if a man who had killed a member of another tribe wished to make peace he acted as follows. He gave a large m at which the offended people were present. If the conciliator has a daughter of marriageable age he gives her to the offended party, at the same time rubbing his hands as if washing them. If no suitable daughter is available the ceremony will be

performed, and the daughter, or failing that a son, will be delivered later on. Since a peace ceremony is carried out purely on an individual's volition, the stalt m as such have nothing to do with it, and is usually due to fear of retaliation. The daughter delivered under these circumstances is treated as a legal wife by her husband's people, but her children have no real status, being a qu x t a k m n x, a term of opprobrium.

180 On one occasion during a skirmish a Bella Coola was killed by the Carriers, one of whose women mutilated the corpse by poking out its eyes. When the body was being buried the Bella Coola woman's son dropped into the eye sockets powdered resin from a fir tree. This caused the mutilator to lose her sight as the body rotted. My informant has seen the Carrier woman who was made blind in this way. Such methods are general knowledge and can be used by anyone, though it is the s k who specialises in such usages. When two women were murdered at Kimsquit in 1915 Robert Hood put some material, the substance unknown to Joshua, on the backs of the necks of the two women in the belief that the murderers would die of a disease attacking them in the same spot. Within eight months a Carrier, married to a Rivers Inlet woman and settled at Kimsquit, died from some disease in the back of his neck, proof that he was one of the perpetrators of the deed.

181 When a father wishes to marry an infant child, which may be of either sex or ~~XXXXXX~~ even a little finger if no child is available, to a stalt m, he goes, accompanied by his family, to the stalt m's village where the latter receives him, and gives valuable presents to the donor of the child and his family in the presence of witnesses. The aim of the ceremony is that the child may obtain a name from her, or his, stalt m "husband." Later on, irrespective of the number of years, when the recipient wishes to give a m he notifies the family of the donor and each of the family contributes what he can afford although no one values himself by giving away all his money. One relative may return many times the value of the original present which he received, while another may return less generously, it is a matter of individual volition and wealth. Speeches are made telling of the original life of the child, and the wealth passed over at this transaction is to release the "child". The infant wife is never married in after years to her victim's

husband, if the latter should have a son of suitable age he would be favourably considered as a consort. The purpose of the arrangement is to place the child on a higher social plane through its reclamation.

185 Trouble follows if a man's wife accepts money from lovers during his absence, because a woman is her husband's property.

187 In lamenting for a deceased child emphasis is laid on the fact that it has not lived sufficiently long to perpetuate its family story. At the grave an orator tells the humans of the deceased to travel back the path of its ancestors until it reaches the road by which its first father arrived on this earth and to ascend that to Nuzmata. There they ask that Smi lot, one of the names for the supreme deity, especially applied to that side of his nature which attends to the stories of mankind, may give to the deceased its rightful position, namely that which was held by the first creation before being sent down to populate the earth. Here it will know everything including its family story. At the time of the first creation of men Nuzmata contained many rooms, one for each group of people, ravens, eagles, whales and the rest; since that time the people on this earth have multiplied but cannot fill Nuzmata which is regarded as being boundless.

188 With the death of Joshua's mother and many of her family there were few people surviving. When Joshua's mother found that there were few of them left she reported to S nhalotl that the sun's light be dimmed because her family was dying out, and an eclipse followed shortly. At a time of burial the sun people pray to Smi lot in the house not at the grave.

189 A s k always works in partnership with a false a kw i, who was invariably a relative of the s k. There were few real a kw i s, but frequently a s k's partner would claim to be one. In all cases he was an expert conjurer, and was able to effect cures which were attributed to his own power, whereas they were really caused by the raising or lowering of the patient's article in the s k's sta-----the cause of the sickness. The son of a s k almost always follows in his father's footsteps, trained by the latter from childhood. Owing to the great danger of practising their evil rites near a sick person,

when of course everyone is on the alert for suspicious actions, s k from different tribes often work in partnership. Thus a Bella Coola s k might send to a Bella Bella accomplice a personal article of some man against whom he wished to take evil action. As all s ks work in secret it is difficult for them to get in touch with each other. But it sometimes happens that a man is suspected of being a s k, although the charge cannot be proved. News of this may reach a s k of some other tribe who risks his life by admitting to the suspect that he is a s k, and suggesting that they form a working partnership. As this is profitable to both there is no hesitation. The sons of each will know one another and in this way a long continued alliance may be instituted.

192 A very long time ago at the marriage of one of the first sun people one of Joshua's ancestors threw a stone at a dog, it ricocheted and killed his newly wedded wife. The nonodjonost m decided that the memory of this occurrence should be perpetuated, and instituted a name, ⁷sgi ax, meaning "the crooked hand." This was a kusiut dance, that is one in which the action of some ancestor is represented both dramatically and chorally. The name has been passed on to Joshua who dislikes it because it resembles that of s k and children mock him by punning on it. It will be forgotten because Joshua has abandoned the old life for that of the whites. When he gave this dance people were warned by the alk to bring boxes, kettles etc, which were placed near the fire. Joshua broke these with stones, and their owners had previously been warned to be present when Joshua was about to give presents. The refrain of the song used for this dance is, "Excuse me, excuse me, it was an accident." When paying Joshua first pays the owners of the broken property, paying what he likes and no hard feelings about the amount, and if he should have any left over this would be distributed to all present; goods received in this last payment are repayable, but there is no law about it, merely a moral obligation.

✓ 193 S sack dances originated above, kusiut dances on this earth.

194 Joshua became a kusiut twenty years before the usual time because he overheard some business of the nonodjonost m and the stalt m insisted that he be initiated into the ranks of the kusiuts.

197 In the case of Joshua who had learnt secrets when he was very young the wisdom of the nonedjonest is overruled in case of his uncle with regard to his initiation. The uncle had wished his nephew to participate with him in a m the following year, but the necessity of becoming a kusiut precluded that.

197 The grandfather of Sally, a woman of about 50 now, died when he was concealed from sight as an alhotl . He was buried secretly by the stalt m s, and the grave disguised by leaves. The uninitiated were told that he had gone up aloft, where he had had to cross a yawning chasm, that his supernatural power had enabled him to do so en route, but that the power had left him, consequently the man was unable to return. When the alhotl returns after a concealment of perhaps three months he tells, in his songs, of the wonders of adventures of the trip aloft.

200 The distribution of food at a feast always took place ceremoniously. The donor always took care to provide a sufficient number of boxes, borrowing from his friends when necessary. These boxes are filled by assistants, and when the head of each family enters the house, the messenger calls his name, he takes his appointed position and the box is given to him. More food is always provided than can be eaten at one sitting, however it is an insult to leave any so the residue is always taken away in the box by the recipient for later consumption. Some of the stalt m s had their ancestral sKX crest carved on their box, in which case that box was issued to them, but boxes without marks were handed out indiscriminately and their owners had frequently difficulty in tracing them and having them returned.

At a feast everyone took his rightful seat, the chief stalt m sitting opposite the door in the middle of the row behind the fire; on either side of him were ranged the other stalt m in order of their importance. If a death took place everyone advanced his position by one, unless a son or other near relative of the deceased had been in partnership with him, in which case he would step into his father's shoes. The sons of even famous chiefs do not inherit their fathers' positions unless the sons themselves are capable of upholding their position. Thus neither White Sam, the son of Pott m, nor Mountain Jim, the son of an important stalt m of another village is respected to-day.

204 In Bella Coola when a name is made one present is given to a man irrespective of the number of names which he may carry. In Fort Rupert instead of one present a man receives goods for each of his names, and if one should be omitted, would not hesitate to draw attention to the omission, in which case a further present would be given to him under the name which was overlooked.

207 The inhabitant of a small village when he is away from his home often describes himself as belonging to a name which includes a number of small villages in the vicinity of his home.

209 A s k informs the different members of his family, including women of his powers and they act as his agents in collecting for him soiled articles belonging to nearly every member of the community in order to be ready to practise evil against anyone. If any of the family wishes harm to come to some enemy the s y performs and receives pay from the person whom he has helped. Sometimes if wealth is not coming in sufficiently fast a s k conspires to have a son recognised as an a kw l . The father teaches his son the refrain used by a kw l e, and the whole family rehearse the affair, supporting one another in a fabric of lies about the supernatural experiences, so-called , of the lad. A real a kw l gets his power from siut, through fasting, visions etc. The youth is able to cure through his father's machinations with the liquid in the s sta, so the deception is difficult to detect. The family give an expensive dance in which rattles and masks are used, and the claim of the youth publicly recognised, even stalt m s being received.

213 One a kw l known to Joshua was able to draw the sickness into what resembled a pouch in his wrist, whence later it could be squeezed out from the rear end of the pouch. An a kw l is immune from hurt, and his death is due to his having made some mistake in a remedy which causes siut to recall him.

217 When Joshua moved to the new village there were few Christians, all of whom lived with Tom Henry, among them being a nephew of Judas, a man about one year younger than Joshua. On sundays this youth always pretended to be sick. Tom Henry had a sister who

claimed that she had had power from siut, but whom everybody thought was weak-minded from over-indulgence in whisky and too much prostitution among the whites of Vancouver. One day she was impelled to follow a certain path, which led her through thick underbrush till she came to a rude shelter where she found a bundle containing soiled clothing belonging to almost everyone of the Christians, including a dirty shirt of Joshua's. Tom Henry brought the collection back to his house. These had been collected by the nephew of Judas, who was a false a kw l, none qlotsam a kw l, working in partnership with his uncle. But the young man had been insufficiently trained, and instead of touching whatever part of his patients' bodies contained their disease with his stick he did so with his lips, and afterwards used to drink water. This caused the sickness to be washed down into his body, so that his stomach rotted and in two years he died.

213 For one year after puberty a girl must not go to the river to draw water. Her presence would defile the river and the salmon would stay away. A girl offending in this respect would have a short life. Likewise a girl for this year cannot leave her house through the main door, nor may she eat fresh salmon, they must have been smoked for four or five days. Disobedience entails punishment by a short life, which is divinely inflicted.

213 A widow or widower for one year after the death of his or her consort must not eat fresh salmon, ^{embarking} also if ~~embarking~~ for, or disembarking from, a journey on the ocean he or she must do so at the village, but must go back into the woods and travel through them till reaching a point some distance down the fiord.

213 It is an offence to throw anything into the river because it drives away the olachen.

213 A corpse is always carried out through a window because if taken through the door anyone following would soon die. When being carried to the grave care is taken that the body always faces the grave, through fear that if it should be allowed to look back it would beckon one of its relatives to follow. Burial is in the crouching position, that is sitting down on the haunches but with the posterior not touching the ground. Anyone who

inches but with the posterior in

is present can take part in digging the grave. When it has been dug anyone takes a spruce bough and goes around the grave four times, touching each of the four sides four times, then throws away the bough; this prevents that part of the h xmanooas remaining with the body from leaving the grave. In older days even more drastic methods were employed to ensure that the h xmanooas remained in situ. A large plank was placed over the coffin, and the earth ~~XXXX~~ was filled in above. Then another heavy board was placed on the surface and weighted with heavy stones while finally a small spruce tree was placed on each side of the grave. This made certain that that portion of the deceased's h xmanooas could not leave the grave in order to entice the h xmanooas of some friend to follow it. The tools used in digging the grave were left there in cases one part of the h xmanooas had stuck to them.

215 My informant laughed at a question as to whether a man objected to killing or eating his crest animal, and assured me that this was not the case. On one occasion White Sam who had a story about the deer refused to eat a deer, which was regarded as a joke by his comrades. Next morning he was not so moody and ate his part of the animal.

216 If there is delay in the coming away of the after-birth hot ashes placed around the feet and at the back of the patient accelerate its removal.

217 When a seal is caught it is placed in a fire to burn off the hair, this process is as h u.

217 The ~~XXXXXXXXXX~~ Carriers, who are looked down on by the Bella Coolas, cremate their dead, irrespective of the deceased's rank. No living person is thrown onto the funeral pyre. Relatives stand in the smoke with their faces inclined downwards over the body and rub on their cheeks any grease which is exuded.

219 One man has the duty of keeping all whistles for the winter ceremonial; this is a special ³ profession which usually passes to a son. The keeper must be a stalt m , and a son must give a m before he can succeed. The whistles are very carefully hidden and if, for example, a son of the guardian should see the whistles the nonodjonost m in secret

conclave decided that he should at once be made a "lie-doctor" and the following winter he would be made a kusit. Any man wishing to borrow the whistles would have to obtain permission of the nonadjonest m, and restore the whistles after using them.

221 In the beginning Smai lot saw that people on the earth used to collect their goods in a large heap, and that the bottom objects in the pile were apt to get rotten. He told them not to continue this practice but to give away the objects in the bottom of the heap. This was the origin of the m.

221 The act of bestowing goods at a m is krabku an m. Presents ~~KXH~~ made at a m are repayable, but there is no fixed rate of interest, nor any question of the length of time after event when they must be repaid. Everyone knows everyone else's business, and in consequence knows whether a man is able to repay with heavy interest or not. If, for example a man has had to expend large sums on funerals in his family he will be unable to repay handsomely, and no ill-will is felt.

223 The following ceremony takes place if a stalt m has lost many of his relatives, father, father's brother, father's sister, mother's brother, wife etc. He tells that the other stalt m s ~~KX~~ what he plans to do and, if they raise no objections, instructs the carpenters to make in secret the s sack masks used by the deceased during their life-time. No commoner knows anything about the transaction. At the appointed time the people gather in the hall where the breaved stalt m and the master of ceremonies directs operations, while outside there are the young stalt m s who are to use the masks and an accomplice of the master of ceremonies. A whistle is heard from outside, the master of ceremonies draws attention to it and says that he must go to investigate it. He leaves the hall and stays outside for some little period to deceive the people. He returns and explains that the house of the stalt m has been destroyed and that the departed, now siut, wish to return to take part in the ceremony. Are the people agreeable? The answer is always in the affirmative and the master of ceremonies goes out to acquaint the siut with the decision. Then the young men wearing the masks enter, make a circuit of the hall and withdraw. As they do so comments are heard from all sides, "Yes, that is so-and-so", naming one of the deceased

conceive a child, that he would be a "child" and not a "man".
The child is a man, and the man is a child. The child is a man, and the man is a child.

In the beginning, the child is a child. In the beginning, the child is a child.
In the beginning, the child is a child. In the beginning, the child is a child.

The child is a child, and the man is a man. The child is a child, and the man is a man.
The child is a child, and the man is a man. The child is a child, and the man is a man.

There is a child, and there is a man. There is a child, and there is a man.
There is a child, and there is a man. There is a child, and there is a man.

The child is a child, and the man is a man. The child is a child, and the man is a man.
The child is a child, and the man is a man. The child is a child, and the man is a man.

The child is a child, and the man is a man. The child is a child, and the man is a man.
The child is a child, and the man is a man. The child is a child, and the man is a man.

The child is a child, and the man is a man. The child is a child, and the man is a man.
The child is a child, and the man is a man. The child is a child, and the man is a man.

The child is a child, and the man is a man. The child is a child, and the man is a man.
The child is a child, and the man is a man. The child is a child, and the man is a man.